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T E N
Considerable Quæries
CONCERNING
T I T H E S,

T H E
Present Petitioners and Petitions for their total
*abolition, as Antichristian, Jewish, burdensom, op-
pressive to the godly, consciencious People of the
Nation; excited, encouraged thereunto by dis-
guised Jesuits, Popish Priests, Friers, and Romish
Emissaries, to starve, suppress, extirpate our Pro-
testant Ministers, Church, Religion; and bring
them all to speedy confusion.*

By William Prynne Esq; a Bencher of Lincolns Inne.

Levit. 27. 30. *All the Tithes of the Land, of the seed of
the land, or of the fruit of the tree, Is THE LORDS,
it is holy unto the Lord.*

Gal. 6. 6. *Let him that is taught in the word communicate
to him that teacheth in all good things.*

Calvin, in Mal. 3. 11. *Videmus non esse novum
vel insolitum si homines Deo sua officia imputent, &
interea manifestè eripiant ei (Decimas) quod suum est,
et ad se transferunt; manifestè satis appareat eorum im-
pietas, etiamsi velo simulationis sit obducta.*

L O N D O N,

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Little Britain, 1659.

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Ten Considerable Quæres concerning Tithes, and the New Petitioners, Petitions, concerning their abolishing.

I.  Hether *Nine parts* of *Ten* of the present eager *Petitioners* against our *Ministers Tithes* (if strictly examined by the poll) will not appear to be poor mechanical persons, of such mean inconsiderable fortunes, estates, condition, (without any *Tithable lands, livings, estates,*) as are no ways interested nor concerned in the payment of *Tithes*? And so fitter to be punished as *factions, seditious, schismatical*; than thanked, encouraged as *zealous, conscientious, well-affected persons*, by those in present power?

II. Whether all or most of these *Petitioners*, be not really greater *Enemies* to our *Ministers* and their *Ministry*, then they are unto their *Tithes*; petitioning purposely against their *Tithes* in order to the *subversion, extirpation* of their *Ministry, Function*, and thereby of our *Protestant Church and Religion*? And that by the instigation, sollicitation of those disguised *Jesuits, Popish Priests, Monks* and *Romish Emissaries*, (the original broaches of this *Doctrine*, that *Tithes* are not due to *Ministers* by *Divine Right*, and may be detained from them by the people, to gain them to themselves; as you may read in Mr. *Seldens History of Tithes*, p. 166, 167, 170, 171. who now bear chief sway in most *Separate Congregations* of *Anabaptists, Quakers*, and other *Antagonists* now attempting the present abolition of *Tithes*? If so; (as will appear upon an impartial Inquisition) whether such persons will not be fitter to be banished as *Antichristian*, rather than *Tithes*, and to be taken into publick consideration before the debate of *Tithes*?

III. Whether there be not above *One hundred* religious well affected *Protestants*, persons of *Honor, Quality, Estate* ly-

* See Claus.

28. E. 1. m. 3.
dorfo.

ble to the payment of *predial Tithes*, and most concerned therein, who desire the constant payment and continuance of them for the maintenance of their Ministers, to every one of those *Tith-payers* who now petition against them as a grievance, though the *Tithes* the most of them pay be not considerable? If so, (as is most apparent, by comparing the paucity and quality of the Petitioners, with those who refuse to joyn with them) Whether it can bee conscionable, equitable, just, reasonable,* *Parliamentarie*, to admit of any debates for the abolishing, or altering the payment of *Tithes*, upon the *Petitions* of so few malecontented *Seſtaries*, and unvaluable persons; against the wills, consents, desires, of the *Generality* and most considerable part of the *Nobility*, *Gentry*, *Farmers*, *Citizens*, *Freemen* of the whole Nation? And that during the absence & forcible seclusion of most of those *Knights*, *Citizens*, and *Burgesses* they duly elected to represent their persons, and give both their free *Votes*, *Opinions*, *Assents*, and *Dissents*, to whatever *publike businesses* should be propounded and ordained in *Parliament*: Therefore to this of *Tithes* which is so universal, and so highly concerns both our Religion and Proprieties?

IV. Whether it will not be an apparent breach of the *Great Charter of England*, ch. 1. & 29. *That the Church of England shall be free, and shall have her whole Rights and Liberties inviolable; That no Freeman shall be disseised of his Freehold, or Liberties, or Free-Customs, or be outlawed, exiled, or any otherwise destroyed, nor shall we pass upon him nor condemn him, but by the lawfull Iudgement of his Peers, and by the Law of the Land: And of above 40. other Statutes for its confirmation since, (some of them in the last long Parliament, now revived in pretext:)* for those now sitting to take upon them, the debating and voting down of *Tithes*, or altering their usual way of payment in any kinde (being the *Inheritance*, *Right*, *Liberty*, *Freehold* of the *Church of England*, of every particular *Church*, *Patron*, *Minister*, *Impropriator*, and many thousands of *Freemen* in all parts of the Nation) without any lawfull summons given to them to appear before them, to defend, maintain their respective *Inheritances*, *Freeholds*, *rights*, *interests* in them, (ratified by prescription time out of mind; by sundry Acts

of Parliament both under our ancient * *Saxon, Norman,* * See Mr. Seldens History of Tithes, c. 8. *English Kings,* and many late Ordinances (to which those now convened gave their Votes, as fully as others now included) as well as by *Divine Right, Institution both before, under the Law, and Gospel too*) without any lawfull judgement, bearing, trial by their Peers, or by the Law of the Land ? And whether this will be a conscientious real performance of their defence of the Church of England, expressed in the Writs by which they were elected; or of their printed Declaration, May 9. 1659 *We are resolved (by the gracious assistance of Almighty God;) to apply our selves to the faithfull discharge of our Legal Trust, to assert, establish, and secure, the Property and Liberty of the people in reference unto all, both as Men and Christians? Therefore of all Patrons, Ministers, Members as well as others, unless they repute them neither Men, nor Christians.*

V. Whether * *John Canne,* with other Adversaries to and * See his Second Voice from the Temple, 1653. *Petitioners against Tithes as Jewish and Antichristian;* ought not first to prove them such, by clear unanswerable Scriptures, Evidences, Demonstrations; to the conviction of the Judgements, Consciences of the generality of the English Nation, and all now fitting ? And to answer all the Arguments Authorities, Scriptures, Reasons produced by *Tyndarus, & Rebuffus,* in their Treatises de *Decimis,* *Dr. George Carltons,* Tithes proved to be due by a Divine right, London 1606. *Dr. Robert Tilleeslee,* his Animadversions on Mr. Seldens History of Tithes London 1619. *Sir John Sempil* his Sacrilege sacredly handled, London 1619. *Stephen Nettles* his Answer to the Jewish part of Mr. Seldens History of Tithes, Oxon. 1625. *Richard Mountague* his Answer to the first part of the History of Tithes, London 1628. *Dr. William Sclater,* his Ministers portion; *Foulke Roberts,* The Revenue of the Gospel is Tithes, due to the Ministry of the word by that word, Cambridge 1613. *Richard Eburne,* his Maintenance of the Ministry, London 1609. *R. G.* his Truth of Tithes discovered; or the Anatomy of *Ananias* and *Saphirae* Sacrilege, London 1608. *My Gospel Plea* (interwoven with a *Rational and Legal*) for the Lawfulness and continuance of the ancient maintenance and Tenths of the Ministers of the Gospel; London 1653. & others, to prove Tithes Due by Divine Right to the Mini-

Ministers of the Gospel, and neither Jewish nor Antichristian, nor illegal, nor burdensome to the people in the least degree, being allowed in all Leases, purchases, before they be voted down, abolished, and quite abrogated as such, upon their clamorous, scandalous Petitions, Suggestions, void of all truth?

VI. Whether the present, and future pretended ease of the people in their Tithes to their Ministers, (if effected) will not be recompenced with an Augmentation or Duplication of their Monthly Taxes to the Army, or in Fines, Rents to their Landlords, to a far greater value than they now pay to their Ministers, and be levyed with greater rigour and harder compositions, if detained, than now they are? according to Saint Augustines prediction, *Sermo 219. De Tempore, If thou wilt not give thy Tithes, Dabis impio Militi, quod non vis dare Deo & Sacerdoti; Hoc tollit Fiscus, quod non accepit Christus: Thou shalt be sure to give that to an impious Souldier, which thou wilt not give to God, and a pious Minister: The Exchequer takes that away, which Christs hath not received; as some Parishes have found by experience to their costs and grief.*

VII. Whether it be not a most arrogant, high, inexcusable presumption for a few giddy-pated Innovators in this Age, to condemn, censure, not only the practise, wisdom, piety of Abraham, the Father of the Faithfull, and all the people of God in the Old Testament, before and under the Law, and of most Christian States, Churches under the Gospel in paying, prescribing Tithes, as the most equal, rational, just, convenient maintenance for the Priests and Ministers of God of all others; but likewise of the wisdom, prudence, providence of God, who is a Wisdom in self, and b God only wise, c whose very Folly is wiser than men, in instituting, commanding such a constant, settled maintenance for them in his Word, as the best, fittest of all others; wherein both Minister and people equally lose, gain, and sympathise with each other, which they cannot do with so much indifferency, equality in any other way, which human wisdom could hitherto invent?

VIII. Whether it be not an infallable evidence, that those have neither the Faith nor Piety, and by consequence are

not

a Prov. 8. 1,

14. c. 9. 1.

b Rom. 16. 27.

1 Tim. 1. 17.

Iude 21.

c 1 Cor. 11.

25.

not the Sons of Abraham, the Father of the Faithfull, in a Spiritual or Gospel sence, who refuse to do his d works and follow his steps, in paying Tithes of all their spoils of Warr to Christ himself, a Priest for ever after the order of Melchisedeck, Heb. 7. 4. as other Soldiers by his example did both amongst Israelites, Christians and Pagans too, Num 31. 26, to 54. 1 Chron. 26. 26, 27, 28. Mr. Seldens History of Tithes, c. 1. 3. and endeavour to spoyle them of all other Tithes due from themselves, and others too; reputing it an eminent degree of their Saintship? And whether this their practise be not likelier to bring them into Hell torments, than into Abrahams bosome in conclusion, if they repent not of it? Luke 16. 23. to 31.

IX. Whether all the Inconveniences objected against Ministers maintenance by Tithes, be not rather fictitious, imaginary, than real, arising from the malice, covetousness, impiety, fraud, hypocrisie, injustice, rapine, perverseness, litigiousness of the wilfull Detainers, Opposers of them, rather than from Tithes themselves? since many Ministers heretofore, and of late years, have lived all their lives without any sues for Tithes with any of their Parishioners, and might doe so still, would they make a Conscience to pay them without any sute? Whether those who refuse to pay Tithes in kind to Ministers now, out of a pretext of Conscience; will not upon the same Pretence refuse to pay them any other maintenance that can be invented, and make it more litigious, contentious, uncertain than their Tithes, since every Innovation in this kind ingenders new suites & disputes, when all legal Controversies, suites for Tithes have been long since settled, resolved over and over, both in Parliaments, and other Courts of Justice?

X. Whether the admission, permission of those few Commoners now acting without their Fellows, (being scarce the TENTH PART OF THE HOUSE) to vote down, or take away the Ministers Tenths, or reduce them into one publick Treasury, to divide and distribute them at their pleasures, though amongst the Ministers themselves at first, will not be a dangerous leading President and encouragement to them (upon any pretended necessity) to dispose of these Tenths and the other nine parts of every Mans estate, and

d John 8. 39;
Rom. 4. 7. 10
15.

* 1 Sam. 8. 14,
15, 16, 17. 18.)
See 10. Calvi-
ni Hom. 29 in
1 Sam. 8. 8. p.
155.

* See Mr. Sel-
dens History
of Tithes, ch.
11. The 2.
part of my
Gospel plea.

* 2 Chron. 31.
11. to 20.

and reduce the profits of them into their publick Treasury for the necessary defence, and preservation of their New-Commonwealth, and the Armies pay, as they did others sequestered estates heretofore, because Tithes, though **originally dedicated as a peculiar portion, inheritance, and rent-service to God himself and his Church, as the Sovereign Lord of all mens Inheritances, specially reserved by him for his own immediate honour, service, homage, tribute, for all the other nine parts they enjoy by his free grace and liberality; may be thus alienated and distributed at their pleasures; therefore much more the nine remaining parts allotted unto men alone, for their own private, and the Publick good; over which they have a greater probabler, legaller Jurisdiction, than over Gods own peculiar portion, which might neither be alienated, exchanged, redeemed by any human powers, but only by the Priests consents in some special cases for their advantage, Numb. 18. 20. Levit. 27. 28, 29, 30, 32, 33. Deut. 12. 17. c. 14. 22, 23. Mal. 3. 8, 9. Ezech. 48. 9 to 15. Which if once reduced into a new publick Treasury, the Ministers are like to have no other share nor better account of them, then of the Tithes of Southwales for som years last past, or of the Deans & Chapters impropriations for the augmentation of incompetent livings, swallowed up for the most part by the Treasurers and their Instruments, with little or no advantage to the publike, and less to the Ministers, by reason of their unfaithfulness; far different from those **Treasurers for the Tithes and First fruits brought to Jerusalem, appointed by King Hezekiah, over whom Coniah the Levite was ruler, who faithfully brought in and distributed to their brethren, the Oblations, TITHES, and dedicated things, as well to the great as the small, without subtraction or defalcation. The Statutes of 27 H. 8. c. 20. 32 H. 8. c. 7. 2, & 3 E. 6. c. 13. style those evil disposed Persons, not regarding their Duties to Almighty God, and to the King their Sovereign Lord, who out of an ungodly and perverse will and mind detain all or any part or parcel of their Tithes and Offerings, enacting strict penalties against all Substracters and Detainers of them. How then they can now be reputed conscientious Godly Saints, unlesse inrolled for such in the Roman Calendar, is worthy resolution: some of them (as the Quakers) beginning of late to work on the Lords day, denying God one day in seven, as well as the Tenth of their annual increase, deeming both Jewish and Antichristian, as they deem our Ministers. Ex cauda draconem.**

FINIS.

7.
CONCORDIA DISCORDS,
OR THE
DISSONANT HARMONY
OF

SACRED PUBLIQUE OATHES, PROTESTATIONS,
LEAGUES, COVENANTS, INGAGEMENTS,
lately taken by many TIME-SERVING SAINTS,
Officers, without scruple of Conscience, making a ve-
ry unpleasant Consort in the Ears of our most faithfull
Oath-performing, Covenant-keeping God, and all Loyal
consciencious Subjects; sufficient to create a dolefull
HELL, and tormenting Horror in the awaked
Consciences of all those, who have taken, and viola-
ted them too, successively, without any fear of God,
Men, Devils, or Hell.

By WILLIAM PRYNNE Esq; a Bencher of Lincolns-Inne.

Numb. 30. 2. If a man vow a Vow unto the Lord, or swear an
Oath to bind his Soul with a Bond, he shall not break his word,
he shall do according to all that proceedeth out of his Mouth.

Gal. 3. 15. Brethren I speak after the manner of men, though it be
but a mans Covenant, yet if it be confirmed, no man disannul-
leth or addeth thereunto.

Jer. 23. 10. Because of Swearing the Land mourneth, the plea-
sant places of the wilderness are dried up, their course is evil,
and their force is not right.

Augustin de verbis Apostoli Sermo 30. Falsa Juratio exitiosa est, vera
juratio periculosa est, nulla juratio secuta est. Tantum mali habet
juratio, ut qui lapides colunt timeant falsum jurare per lapides: Tu
non times Deum presentem, Deum viventem, Deum scientem,
Deum moventem, Deum in contemptores vindicantem? Vis ergo
longè esse a perjurio? Jurare noli.

Chryl. Hom. 12. in Mat. 5. Nisi juramentum interdicatur, non possunt amputari
perjuria, Nemo est enim qui frequenter jurat, & non aliquando perjuret.

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